T Box 55

MORE WORK FOR George Keith:

BEING

GEORGE KEITH's Vindication of the People Called QUAKERS

As well in his Part of the Diſpute held at *Wheelers-Street* the 16*th* Day of the 8*th Month*, 1674. As in his Treatiſe againſt *Thomas Hicks*, and other *Baptiſts*, with the reſt of their Confederate Brethren at the *Barbican* Diſpute, held at *London* the 28*th* of the 6*th Month*, 1674.

LONDON: Printed and Sold by *T. Sowle* near the *Meeting-Houſe* in *White-Hart-Court* in *Gracious-ſtreet*. 1696.

THE PREFACE.

READER,

HEre preſent thee with *George Keith*'s *Vindication* of the People called *Quakers*, and Himſelf, againſt the *Abuſes* and *Forgeries* (as he calls them) of *T. Hicks*, and other *Baptiſts*, which is not to revive Old Controſies, but to ſhow *G. K.* to himſelf *and* the *World*: By all which thou wilt find,

1. That *G. Keith* did then profeſs himſelf a *Quaker*.

2. That he Defended us as one with us, againſt the Clamours and unjuſt dealings of the *Baptiſts*. Which conſiſted in a miſ-repreſentation of our Faith to the World; *As if we did not believe in* Jeſus Chriſt *as born of the* Virgin Mary, *his Death, Sufferings, Reſurrection, and Mediation; and denyed the Divine Authority of the* Scriptures of Truth; *and the Reſurrection of the Dead to Rewards and Puniſhments.*

3. That he came amongſt us *upon a Divine Call, and the Work of Gods Spirit; that he felt Life to his Soul in obeying it, and Gods preſence with him, in defending of us, as his People.* Thus far the following Treatiſe ſhews.

4. *G. Keith* after all this, hath had Stomach *Rank enough* to lick up even *T. Hicks*

Vomit, and *Wrath enough* to Spew it out at his *Quondam* Friends, ſaying the ſame things of us, that *T. H.* and other Baptiſts did; Terming us *Antichriſtians, Sadduces, & Hereticks of the deepeſt dye. Such as no Chriſtian Country would tolerate. Worſe then Popery, and which the Papiſts themſelves are better Chriſtians then to own or ſuffer*: Calling upon *Church* and *State*, *Conformiſts* and *Diſſenters*, whom once he eſteemed *Incompetent* Judges of us and Religion (for he owned none for Miniſters or Chriſtians, but thoſe that were ſo made and Commiſſioned by the Immediate Workings and Motions of the Spirit of God, which they deny) to *read* us, *remark* us, and *write* againſt us, and to *follow* our Meetings cloſely, with Diſputations to Confound us. For it ſeems nothing elſe but a *total Subverſion* of us, as a People, can appeaſe the rage of this angry Man. It is plain he *threatens* our *Books*, if not us, with a *Judicial* Sentence, perhaps the Fire; for his Words have *Smoak*, if not *Coals* in them: See his Narrative of the Meeting at *Turners-Hall*; and eſpecially a new piece ſince Publiſhed, called *Antichriſts, and Sadducees Detected.* 'Tis well for us the Law, *de Hæretico Comburendo*, is repealed; Elſe I fear, the Spirit that Acts this poor Man, if it had as much Credit as Bitterneſs, would

would quickly *try* the Experiment, and enact us to *Smith-Field*. But what is aſtoniſhing, and as incredible as Tranſubſtantiation, *G. K.* for all this will have it that *he is by no means altered*, and at the ſame time finds fault with us, for being the ſame we were when he was ſo much in Love with us. If he be the ſame he was, and we are the ſame we were, why do we diſagree? Why are we not one, as once we were? Is there any *difference* between being *One*, & being the *ſame*? Yet *We*, that he ſays are both of us the *ſame* we were, are not, it ſeems of the ſame mind we were, but as oppoſite as *Light* and *Darkneſs*, *Truth* and *Error*, *Chriſt* and *Antichriſt*; *for then we were his Beloved, his beſt Friends, and moſt dear Brethren; Bleſſing God for the Knowledge of his way we profeſſed, and the Fellowſhip he had therein with us.* Then we were *ſound, and the People of God, and true Chriſtians*; and our Adverſaries *Unjuſt* in their Charges againſt us. He writ for us, diſputed for us; and made it an argument, why he ſhould be believed againſt them, becauſe he knew us better, and what we held, and had writ, than they did; as he tells *Cotten Mather*, and the *New England Clergy*; and in our behalf, and in defence of our writings (his preſent, *pretended*, ſtumbling-

block)

block) as well as our profeſſion, he Challenges, Oppoſes, and Expoſes them as Zealously as he uſed to do Twenty Years ago, and this was but Four Years ſince, in his Book he writ againſt them; yet now we are *Antichriſts, Sadduces and the worſt of Hereticks.* And how Pray, did all this wonderful change come about? Who has better Informed him? How came he convinced? Why he has lately read our Books, and weighed them better then he had done. But Reader, is this *Credible*, of ſo Learned a Man, ſo ancient a Profeſſor, and a Miniſter too, of our way? What! To be a *Member* of a *Church*, near 30 Years and a Teacher in it, whoſe Doctrines he did not know, till his reſentment of the diſſatisfaction of ſome of the People called *Quakers*, in *America*, with his *uncooth Phraſes and Jewiſh Fables*, firſt opened his Eyes; *the common Door* at which moſt *Apoſtates*, in all Ages, have turned out from the Communion of the true Chriſtian Society. Well! But if we are changed, whatever he be, he allows us to be better, that is, *more Orthodox now than we were*: We have mended a little then, and he would have us in management to compleat the Work. But if we are more *Orthodox*, he ought then to be nearer us, & we better treated; and yet alas, he was never further from us, nor *more envious* to us, than now. But

But poor man, he would not be thought to be Changed, though he but too plainly and loudly proves he is not the ſame he was; yet we muſt be what we were, or he loſes the advantage he thinks he has upon us, for it is with our older Books he findeth the moſt fault. A ſevere *Dilemma*! But Alas, who can help it? Can his *Philoſophy*, at this dead lift, diſ-entangle him from this difficulty? Surely not. His *Spirit* is altered, his *apprehenſions* of our Principle are changed, both as to the *Extent* and *Efficacy* of it; and his *Sentiments* of us are altered. In vain then does he ſay he is the *ſame G. K. he was*, when with us; he is no more that *G. K.* than he is *G. Whitehead*, or *W. Penn*, or *T. Elwood*, he once eſteemed and embraced, and now inveighs againſt; tho' perhaps he is but too much, what he repreſents them to be. After all this, *Bragg* of him that will, *Boaſt* of him that pleaſe; Thoſe that love Charity, *Truth*, and *Impartiallity* at any rate, can never think him a mighty *Purchaſe*: If yet he be any body's, or can *Stick* at any *Mark*, or indeed be his *own* Man. A Perſon without Judgment, with all his Learning; without Temper in his Converſe, and without Stability in his Religion. To conclude, his *Paſſion* and *Reſentment*, have over-ſet him;

and

and of a Friend, made him an open Enemy; and He that was always so, has embraced this opportunity, and Improves it against us; and throws this *Bomb* among us, to blow us up, now he can *hunt* us no *longer* with his *Hiltons* and his *Collingwoods*, *those Notorious Informers*; and that his other lesser Tools, lately employed by him, have spent their *Ammunition*, and are sunk in their *Stock* and *Credit*; As will this noisy froward Deserter in a little time, after all his threats and charges. I heartily wish that any thing may provoke him to *Repentance*; for what I write, is for his *Correction*, and not for his *Destruction*. And one would think, if not hope, that beholding himself well what he was, whence fallen, and why and how; and considering his former Enjoyments, when in fellowship with us, and his present vexation, and disappointment; having at last few, if any *Proselites from among us*, with the dismal prospect of the Consequence of so fearful a *Lapse* at last, as to the other World, might work some Remorse and Contrition upon him, before it be too late. Which I heartily wish he may find, to the glory of *Gods Grace*, the recovery and happiness of his own poor Soul, and the comfort of his *Wounded and Sorrowful* Friends; that stand much readier, after

ter all his evil entreatment of them, to forgive, than retaliate or upbraid, his *Grievous* and *Provoking Backſlidings.*

Now Reader, I leave thee: Peruſe, with Care, Temper and Juſtice, what follows, and then Judge if *G. K.* be a Competent Perſon to be received by any againſt us, or that we ought to be the worſe thought of, for his Invectives who does but *Actum Agere*, do the ſame thing over again for he gives no new Diſcovery, what he does, is no more then what has been done to his Hand, by our common Enemies, and againſt which he hath ſo often Engaged in our common defence.

DEVONSHIRE HOUSE

See Brief Narrative, *of the Meeting at* Wheelers-Street, *&c. Publiſhed by* W. Mead, *and others, Printed* 1674. *beginning at* Page 46.

W. *Penn*, Let us come to the Matter; I offer this to *Jeremiah Ives*; that I will ſtand to all that *T. H.* hath inſtanced out of our Books, and prove him a *Forger* concerning them. Here hath been much Diſcourſe beſide the End of our Meeting; and this, I ſay, is the Matter of our Meeting, to prove *T. H.* guilty of *Forgery*, and if thou *J. I.* does perſonate *T. H.* let me go on, and I will prove thee a *Forger*; read the Charge.

[The People with one voice cry, Read the Charge.]

T. P. *R. T. We will have no Charge read.*

W. Penn, Let *T. Plant* himſelf read the Charge.

[The *Baptiſts* renew their Noiſe.]

W. Penn, My friendly Auditors, the Matter is, whether we are *Chriſtians* or not; *T. H.* ſaith no, we are not, and he will prove it out of our Books: I charge him with *Forgery* therein, and am ready to prove it, ere I go out of this Place; Is not this fair?

[The People generally cry out, *This is fair, this is fair.*]

W. Penn, If you do not intend to proceed

upon the Charge as it is here, but *T. H.* muſt do it, let him come where we ſhall agree to meet, and let our Charge be read, and indifferent Perſons hear what we have to ſay, and ſo let it be Publiſhed to the World.

T. Plant, *The* Quakers *are offended that* T. H. *hath ſo writ; we begun upon the firſt Article of the Charge at* Barbican; *we come hither this day upon the defence of that Article,* Hicks *oppoſing the* Chriſtian *to the* Quaker; *and therefore, becauſe the Doctrines you hold are inconſiſtent with* Chriſtian *Religion; we come to prove you no* Chriſtians; *but as to the particular Charge,* T. H. *himſelf muſt be concerned in it; therefore there muſt be ſuch a Meeting; for if he ſhould ſpeak as much as we do here, he might be quite ſpent or kill'd: So foraſmuch as you do not conſent to the Diſcourſe as offered, to prove a* Quaker *no* Chriſtian, *we will appoint ſuch a Meeting as you ſay, and then let it be Printed to the World.*

W. Penn, T. Hicks hath writ ſuch things, I grant, I come to prove him a *Forger* therein, and that he is no *Chriſtian:* Will not this anſwer to every ones Expectation and Underſtanding? He ſaith, *Chriſtian* ſo, *Quaker* ſo: Wilt thou prove it *T. H.* ſay we? *Yea,* ſaith he, *I will not bate you one Word,* as he ſaid before: So then the Perſon grieved is the *Quaker*; here is the *Grievance,* that *T. H.* has *Forged* things under *Our Name*; we call upon the *Baptiſts* to hear us: If *T. H.* had Lungs and Voice enough at *Barbican*, ſurely he might have been one of four here; but ſeeing he has declined to appear, we do conſent to ſuch a Meeting, to hear the

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Debate, and when it is heard, before an Audi-tory agreed on, being taken by Writers, that it go forth to the World.

J. Ives, *I would have added, as we met by Consent at first, so let us meet by Consent again, that you may not be incumbred with Propositions at the next Meeting; so will ye refer the Matter to such a Meeting? And will ye now closely fall to hearing the Proof, that ye are no* Christians?

W. Penn, Hath *J. Ives* Lungs enough now to go upon that, and not upon our Charge as it lyeth?

J. Ives, *There is some things in that which I cannot manage; that which I can manage is, that you are No* Christians, *and that I will manage against you.*

W. Penn, If *J. I.* will debate all here, let us begin; if not all here, then why any here? Is this to proceed methodically? Nay, but it offers Violence to the Order agreed upon.

J. Ives, *I am well satisfied to enter into that Debate, to prove you No* Christians.

W. Penn, We are not afraid to meet with thee, nor to give an Account of our Faith and Belief in our Lord Jesus Christ, That he was born of the Virgin *Mary*, that he preached a Heavenly Doctrine, confirmed it by many Miracles, was crucified and rose again, and ascended into Glory, and is God over all, blessed for ever. But if all must not be debated here, for which we do arraign them, and have exhibited our Charge, which they refuse (so much as to have read) we might very justly refuse to answer to them in this Matter.

J. Ives, W. Penn *hath made a Confeſſion of his Faith; I will prove that what he hath ſaid is Equivocation, and that you are no* Chriſtians; *but what you ſay is rather to accommodate your Party to the* Vulgar: *I do ſay, the* Quakers *are No* Chriſtians; *but what they ſay is Equivocation: I am here now to prove you no* Chriſtians; *if you will not conſent to that, we will break up the Meeting.*

W. Penn, Well, let him then.

W. Welch, Take notice, this is a Condeſcenſion on our Part: The Charge on our part was to prove *T. H.* a *Forger*; this I ſay, is a Condeſcenſion.

J. Ives, *It is no Condeſcenſion.*

W. Penn, It is a receding from the Matter, therefore a Condeſcenſion; but go on *Jeremy*, and do thy utmoſt Strength; we ſhall anſwer thee.

J. Ives, *I ſay, it is no Condeſcenſion, that thoſe that are charg'd to be no* Chriſtians, *to hear themſelves proved ſo. If* W. P. *be no* Chriſtian, *then all that he hath ſaid concerning Chriſt is Equivocation: But* W. P. *is no* Chriſtian; *Therefore*, &c.

[Here the *Baptiſts* made merry among themſelves.]

G. Keith, Although, according to the Method of Diſpute, we are not obliged to hear thy Proofs, until firſt our Proof be heard againſt *T. H.* that he is a *Forger* (we being the firſt Plantiffs) yet we will condeſcend to hear *J. I.* his Proofs in this Matter.

J. Ives, W. Penn *is my Adverſary, not that* Gentleman; *I charge* W. P. *with Equivocation.*

G. Keith, I do not interpoſe, as being diffi-

dent

dent in *W. P. for I believe he is able enough* to anſwer thee; but I ſympathize with him, becauſe of his Bodily Strength.

W. Penn, If *T. Plant*, *R. Taylor*, and the Man that hath his *Two Reaſons* yet behind, have had Liberty to ſpeak one after another, I think I may have the Liberty to let another ſpeak ſometimes for me.

G. Keith, My Name is in all the Articles of Agreement concerning thoſe Meetings, and am *abuſed as well as W. P.* ſo I may well, being a freſh Man, and having Regard to his Bodily Strength, be admitted to ſpeak in this Matter.

J. Ives, *Will you then undertake it?*

G. Keith, Yea, I am ready to undertake it, and by the Lord's Aſſiſtance to debate it with thee for a Pair of Hours.

J. Ives, *How ſay you? for a Pair of Hours? Yea, yea, ſix if ye will. Speak out, my Hearing is not good; and you being a Stranger, I cannot well underſtand your Dialect.*

G. Keith, I ſhall repeat *J. I*'s Argument: *If* W. P. *be no* Chriſtian, *he is an Equivocator*: *But he is no* Chriſtian, *therefore he is an Equivocator.* I deny both his Propoſitions of his *Argument*: Let him prove the Conſequence of his firſt Propoſition; that is, *That if he be no* Chriſtian, *then an* Equivocator.

Then G. K. *not only allowed* W. Penn, *but the* Quakers, *to be Chriſtians, and as ſuch adheared to them, appeared with them, and defended them; they are not changed, then* G. Keith *muſt be changed, ſince now he calls them* Hereticks, Antichriſts *and* Sadducees; *if ſo, an Apoſtate from them, and a Changeling to other Sentiments.*

—— Ruſſel, *That Man ſpeaks ſo* Scottiſh, *that we cannot well underſtand him.*

G. Keith, Though my Voice is ſmall, yet it is clear and diſtinct: And I being a Stranger, not of the *Engliſh* Nation, but of another Nation, ye ſhould be more civil to me, as a *Stranger:* I hope I ſhall ſpeak intelligibly.

J. Ives, *You have done well*; *Have you done like a Schollar? like a Diſputant?*

G. Keith, Shew me wherein I erred or failed.

J. Ives, *You have not repeated my Argument right: My Argument was founded upon* W. P's Confeſſion *of his* Faith, *that he believed, that* Jeſus Chriſt is God and Man, *and that* he dyed for Sins. *My Argument is this*; *If* W. P. *be No* Chriſtian, *then all he hath ſaid is Equivocation: But* W. P. *is no* Chriſtian; Ergo.

G. Keith, I deny both his Propoſitions.

[Here *J. Ives* ſtirred up the People to Lightneſs, that *G. K.* thereby was interrupted.]

J. Ives, *Do you underſtand the Propoſitions?*

G. Keith, I ſuppoſe I do, but I ſhall repeat them before the Auditory, that ye may know I underſtand them: Thy Argument is thus: *If* W. P. *be no* Chriſtian, *then he is an Equivocator: But* W. P. *is no* Chriſtian; *therefore he is an Equivocator.*

J. Ives, *That was not my Argument.*

G. Keith, I underſtood it ſo, to be the ſame upon the Matter.

J. Ives, *My Argument was this*; *If* W. P. *be no* Chriſtian, *then all his Confeſſions of Chriſt are Equivocations: But* W. P. *is no* Chriſtian; *therefore*, &c.

G. Keith.

G. Keith, Well, the Argument is the ſame upon the Matter, as I ſaid before: I deny both the Propoſitions.

[Here *J. I.* ſtirred up again to Laughter, as if *G. K.* had given ſome ridiculous or unlawful Anſwer.]

G. Keith, I deſire to be heard, and I ſhall ſhow, that my Anſwer is Lawful and Orderly, according to the Method of Diſpute; for *Arguments* have *two Propoſitions* and a *Concluſion*; Now the *Concluſion* follows always the weaker *Propoſition*; and ſo if one of the *Propoſitions* be falſe, the *Concluſion* is falſe: But ſometimes both the *Propoſitions* are falſe, as in this Caſe; though I had denyed only his *ſecond Propoſition*, it might ſuffice; yet the *firſt Propoſition* being falſe, I alſo deny it; for it implies that all who are not *Chriſtians* are *Equivocators*, which is falſe, for a man, from a true Conviction may confeſs both to the *Divinity* and *Manhood of Chriſt*, and yet not be converted to be a *true Chriſtian*, and *this Confeſſion* of his is *no Equivocation.*

J. Ives, *I ſpeak not in general, but in particular of* W. P.

G. Keith, But the *Propoſition* is founded upon the *General*, and ſo if it hold not in the *General*, it doth not hold in the *Particular* of W. P.

J. Ives, *Will you lay the Streſs upon the Denyal of the firſt Propoſition?*

G. Keith, Not the *whole*, but a *part* of it.

[*J. Ives* again ſtirred up to Lightneſs.]

G. Keith, I deſire to be heard peaceably, I am

am a Stranger that liveth about four hundred Miles off this place; ye ought to be more *Civil* to me, that I am a *Stranger*, of another *Nation*; not ſeek to oppreſs me, becauſe I am of little Stature: I ought to be heard without Interruption; for I have ſtay'd about this Month, waiting on this Occaſion. I ſay, I lay not the whole Streſs upon the *Denyal of the firſt Propoſition*, but a *part* of it; for the *Concluſion* leaneth not in whole upon one *Propoſition*, but on both.

J. Ives, *I prove the Conſequence of the firſt Propoſition: He who confeſſeth what he denyeth, his Confeſſions are Equivocations; But* W. P. *confeſſeth what he denyeth*, &c.

G. Keith, I ſhall repeat the *Argument*, that ye may know if I have heard it aright: *He who confeſſeth what he denyes in his Heart, his Confeſſions are Equivocations; But* W. P. *confeſſeth what he denieth in his Heart*, &c.

J. Ives, *You repeat my Argument wrong; I did not ſay, what he denyeth in his Heart, but what he denyeth.*

[*Reader*, Take notice, *J. Ives* denies that he ſaid, *W. P. denyeth in his Heart what he confeſſed*; So it is but a *Verbal Denyal*, that *J. Ives* doth alledge.]

G. Keith, Well, I deny the *ſecond Propoſition*, to wit, *That* W. P. *confeſſeth what he denyeth.*

Here G. Keith, *thou cleareſt* W. P. *of Equivocation, and with him the People called* Quakers, *for* J. Ives *oppoſed the People in the Name and Perſon of* W. P. *yet now thou wilt have them deceitful and inſincere in what they ſay as to Chriſtianity; who can think thou wert Sincere then, and not Inſincere now? But more of this anon.*

[Note,

[Note, *Reader*, That becauſe I did not commonly uſe the Terms *Major* and *Minor*, J. Ives laugh'd and ſtirr'd up the People to Laughter: Whereto I replied, *That I waved the Terms*, Major *and* Minor, *for the ſake of the Vulgar*, becauſe they were not ſo eaſie to be underſtood, as *firſt* and *ſecond Propoſition.*]

J. Ives, *I prove that* W. P. *confeſſeth what he denyeth: If* W. P. *denyeth Jeſus Chriſt, he confeſſeth what he denyeth; But* W. P. *denyeth Jeſus Chriſt*, &c.

G. Keith, I deny the *ſecond Propoſition*, viz. *That* W. P. *denyeth Jeſus Chriſt.*

If W. P. *did then believe in Jeſus Chriſt, as thou maintainedſt; Pray when did he fall from that Faith? Wouldſt thou defend what was not true? Who then ſhould care, what thou ſayſt againſt him? And if true, of what value is thy preſent Clamour?*

J. Ives, *I prove it thus: He who hath no Rule of his Faith and Practice, denyeth Jeſus Chriſt: But* W. P. *hath no Rule of his Faith and Practice; Therefore*, &c.

G. Keith, I deny again the *ſecond Propoſition*, viz. *That* W. P. *hath no Rule for his Faith and Practice.*

If W. P. *and the People called* Quakers *under that Name had not only* true Faith *in Chriſt, but alſo a* Right Rule *for their Faith, what more is requiſite for a true Chriſtian? And if true Chriſtians, how are they now* Hereticks, Antichriſts *and* Sadducees? *This ſhows thy fall, and not thou their Error.*

J. Ives, *I prove the ſecond Propoſition: If* W. P. *have any Rule for his Faith and Practice, it muſt either be immediate Inſpiration, or the Scripture: But* W. P. *hath neither immediate Inſpiration*

ration nor the Scripture for his Rule of Faith and Practice; therefore, &c.

G. Keith, I deny the ſecond Propoſition; for he hath both, *viz. immediate Inſpiration,* as the *primary Rule; and the Scripture as the ſecondary.*

J. Ives, *I prove he hath not* immediate Inſpiration. *He who hath* immediate Inſpiration *for his Rule, muſt give an Evidence of it in his Miniſtry unto others, that he is a true Miniſter of Chriſt, ſuch as no Impoſtor can give: But* W. Penn *can give no Evidence of it in his Miniſtry unto others, that he is a true Miniſter; therefore,* &c.

G. K. Here *J. I.* thou doſt tranſgreſs the juſt Laws of Diſpute, by an Error called in the Schools, μεταβάσις εἰς ἄλλο γένος, that is to ſay, A Tranſition from one kind of Matter to another: For firſt, thou didſt undertake to prove, that *W. P.* was no *Chriſtian*, and now thou undertakeſt to prove him to be no *Miniſter*; he may be a true *Chriſtian*, and yet not a *Miniſter*, ſo as to be able in words to miniſter to others; for theſe two, *Chriſtian* and *Miniſter*, are not reciprocal Terms: Every true *Miniſter* is a *Chriſtian*; but every true *Chriſtian* is not a *Miniſter*.

[Here again *J. I* with the *Baptiſts* his Confederates ſtirred up to laughter.]

W. P. is again a Chriſtian, and becauſe G. K. believed him ſo, he ſo defended him; but now denies him to be a Chriſtian, and vilely entreats him for being the ſame Man. Is this a Character to G. K's Honour?

G. Keith, I deſire to be heard: To defend *W. P.* to be a Miniſter, is not my preſent Task, *but to be a* Chriſtian, that is the preſent Matter in hand; when this is diſcuſſed, I ſhall not decline the other; therefore *J. I.* is unreaſonable to go from the Matter of the Diſpute to another Matter. J.

J. I. *I am content to leave out the Term Miniſter.*

G. Keith, I deſire the Auditory to take notice of this Advantage againſt *J. Ives*, how he paſſeth from his laſt Argument; let us hear his next.

J. Ives, *He who hath immediate Inſpiration for his Rule, muſt have an Evidence, whereby to diſtinguiſh it from an Impoſture; but* W. Penn *hath no Evidence, whereby to diſtinguiſh it from an Impoſture; therefore*, &c.

G. Keith, I deny the ſecond Propoſition.

J. Ives, *He hath no Evidence, becauſe he can ſhow no Evidence, ſo as to make it appear; for ye know the Maxim, Of that which appeareth not, and of that which is not, is the ſame Reaſon.*

G. Keith, He hath no Evidence, becauſe he can ſhew no Evidence, I deny the Conſequence; for a Man may have an Evidence of a thing which he cannot ſhow; and as to that Maxim, *De non apparentibus, et non-exiſtentibus eadem eſt ratio*, it holdeth not true Univerſally; but is falſe in many Caſes; as it doth not appear to me, whether the *Dutch* or *French* have had the Victory in the laſt War, muſt I therefore conclude, that none of them had it?

J. Ives, *It is true, the Maxim holdeth not in all Caſes, but in this it holdeth; for if* W. Penn *have any Evidence that he hath immediate Inſpiration, he ought to give a Proof of it to others: Let* W. P. *prove himſelf to be a* Chriſtian, *otherwiſe we are not bound to believe him.*

G. Keith, We do not impoſe upon you to believe that we are *Chriſtians*, but recommend it to every Man's Conſcience in the ſight of God,

as

as he ſhall witneſs for us; but that is not our preſent Work to prove our ſelves to be *Chriſtians*, but to anſwer *J.* his Argument, where he undertook to prove that we are no *Chriſtians*.

Is G. K. *conſiſtent with himſelf now? will he allow* W. P. *and his Friends the ſame Latitude now, that they may be Chriſtians from the Witneſs in themſelves? Than no neceſſity for any of his new Modelled Creeds to Evidence the Chriſtianity; then he and the* Baptiſts *are ſtill at the ſame odds about the Evidence of Chriſtianity; then the* Quakers *are Chriſtians; for all the* Baptiſts *clamours.*

[Here *G. Whitehead* offered to ſpeak, but they would not ſuffer him, alledging, that it was agreed upon, that the Diſpute ſhould only be betwixt *J. I.* and *G. K.*]

G. Keith, I ſaid, I was willing by God's Aſſiſtance to undertake it; and ſo I am ready ſtill, *finding the Lord preſent with me*; but I did not engage, that none others ſhould ſpeak what they had upon them by any preſſing neceſſity, nor did any others engage to any ſuch thing; but ſeeing ye will not ſuffer others to ſpeak, I anſwer the ſame with what *G. W.* hath ſaid, that *J. I.* goeth again from his Matter, which was to prove *W. P.* to be no *Chriſtian*; and inſtead of proving that, he putteth me to prove that *W. P.* is a *Chriſtian*, or that we are *Chriſtians*. Are all his Proofs come to this *Beggarly Shift?*

Was GOD's PRESENCE *with thee in defending of* W. P. *and the People called* Quakers, *againſt the clamorous Charge of the* Baptiſts, *and yet* W. P. *&c. are Antichriſts for holding the very ſame things they then held: Either thou lyedſt in the Name of the Lord, or thou art fallen from that Preſence. Would the moſt Juſt and Wiſe God vouchſafe his Preſence to encourage a bad Cauſe? Or would the Holy One ſo much as wink at De-*

ceit?

heit? What doſt thou make of God? But, O what, haſt thou made of thy ſelf! Either thou hadſt no Savour and Diſcerning of God's Preſence, or thou hadſt. If thou hadſt not, thy Preſumption and Blaſphemy is very great. If thou hadſt, thy Judgment now muſt be very falſe, for the Cauſe and People are the ſame. The Lord over-rule thy Paſſion, qualifie thy Rage, humble thy Mind, and tender thy Heart, and by Contrition reſtore thee, if it be his Bleſſed Will.

J. Ives, *If ye can give no Evidence of it, ye are no* Chriſtians.

G. Keith, What Evidence wouldſt thou have? *Muſt I be no* Chriſtian, *becauſe I cannot expreſs my inward Sentiment, to natural and prejudiced Men? We can at leaſt give as good Evidence, that we are* Chriſtians, *as* J. Ives, *or any* Baptiſts *on Earth can give, that they are* Chriſtians; it by *Evidence* he means a *Life* and *Practice*, anſwerable to *Chriſtianity*.

What thou ſaidſt then for us againſt the Baptiſts, *we ſay now againſt thee and them that abet thee. They that are gone from the Spirit or deny it, and profeſs Chriſt in their natural and prejudiced Eſtate, being Strangers to the Operations of it, or Rebellious againſt it, and Quenchers of it, are no Competent Judges of the Truth of our Chriſtianity, for it is hid from them, and that Eye with which they ſee and judge, never did nor can ſee and judge of Spiritual things.*

J. Ives, *I am glad, that at leaſt, ye will parallel us with you.*

G.

Do we George, *stand at least upon equal terms with the* Baptists, *as to Evidence of our being Christians? how can'ſt thou then to Appeal to the* Baptists *now, among other parts, against us now as Heretick, Antichriſts, and Sadduces? Nay, thou doſt as good as tell the* Baptists, *that we can give greater, but what is become of it, I cannot tell, and am heartily ſorry thou haſt loſt thine of being an humble, loving, honeſt, and tender-hearted* Quaker.

G. Keith, I *ſpeak modeſtly* we ſtand, *at leaſt upon equal ground with you*, as to *Evidence*: I ſay, we can give *good Evidence*; I do not ſay *we cannot give greater*: you require another outward *Evidence*, than a *good Life* or *Practice*, as namely, either *Miracles*, or a *verbal Demonſtration*, then it will follow *that no dumb Man can be a Chriſtian*, becauſe he can give no *Evidence* of it by *verbal Demonſtration*.

[Here *W. P.* as having a ſtronger Voice, began to repeat my Argument, giving the Inſtance of a *dumb Man*.]

J. Ives, *I ſpeak nothing of a dumb Man; why do you alledge this?*

G. Keith, I do not ſay, thou didſt alledge it; for it was not to thy Advantage; but I alledged it, as making againſt thee.

[Here ſome *Baptiſts* denyed that *G. K.* alledged the Inſtance of a *dumb Man*; but many of the Auditory that ſtood near him affirmed, they heard him give the Inſtance.]

J. Ives, *But 'tis well known* W. P. *is not a dumb Man: I ſpeak not of* Infants *or* dumb Men.

G. Keith, But if a dumb Man, who can give no *verbal Demonſtration*, may be a *Chriſtian*; it followeth,

followeth, that others may be *Chriſtians*, who can't *verbally* demonſtrate it.

J. Ives, *I ſpeak of Things, not of Perſons; I require you to give one Evidence of your Faith and Practice.*

[Here *T. Plant* repeated this Diſtinction of *J. I.* that he ſpake *of Things, not Perſons*; it ſeems the Man admired it, as a very *Learned Diſtinction.*]

G. Keith, Thou doſt vainly Diſtinguiſh; for thou ſpeak'ſt both of Perſons and Things: Are not *W. P.* and *G. K.* Perſons? Now thou requireſt us (*to wit*) *W. P.* and *G. K.* to give an Evidence of our Faith and Practice, to prove our ſelves to be *Chriſtians*, which is not our preſent work to do, as is already ſhewed; *and it is ſufficient that we have the* Witneſs *in our ſelves*, as the Scripture ſaith, *He that believeth, hath the Witneſs in himſelf.* And Friends, and all People here preſent, I have one thing more of great weight to ſignifie unto you, and that is, to tell you, That although the *Baptiſts* do falſly accuſe us, as deriving our *Pedigree* from the *Jeſuits*, yet it may appear *how near a-kin* they are to the *Jeſuits*, ſeeing I can produce a *Jeſuit* who hath uſed the very ſame *Argument* upon the Matter, againſt all the *Proteſtants*, which the *Baptiſts* have this day made uſe of againſt us: The *Jeſuit* is one *Dempſter*, his Argument and the whole Proſecution of it, together with the Anſwers thereunto by one, called a *Proteſtant Miniſter*, *J. M.* is in Print, the Title of the Book is *Baptiſmus Lucifugus. See, People, how the*

WE, WITH ALL TRUE PROTESTANTS, *are concerned; shews we were then* George, *not more* Papists *than thy self; how comes it I pray thee now, that we must be less Protestants than we were? Do we hold now, what we denyed then? Or dost not thou* George, *deny now, what thou heldst then? At least, thou lookest upon us with another Eye, an Evil Eye, and like the Faundies, it gives a false representation of Objects. This is thy Case, thy Malady; and Repentance must be thy Cure, or thy Case is desperate, and irretrievable.*

whole Protestant Cause *lieth at the Stake; in the Defence whereof* we, with all true *Protestants*, are concerned against the *Jesuits* and *Baptists*, to their own Overthrow, who take up the *Papists* Arguments against themselves.

J. Ives, *Give me an Evidence how I may know that you have immediate Revelation for your Faith and Practice, from Heaven or from Hell.*

G. Keith, That is not my Task at present; I do not impose it upon thee so to believe.

J. Ives, *Then we have done, not a word more.*

[*G. Keith* offered farther to proceed.]

[J. Ives *refused.*]

W. Penn, Then let me take up the Argument with *T. Plant* or *Rob. Taylor.*

[They refused.]

[*G. Keith* offered to proceed with *J. Ives* thus.]

G. Keith, *He is not a* Jew *that is one outwardly, but he is a* Jew *that is one* inwardly: I offer to prove my self, by as good Arguments, that I am a *Christian*, as the best *Baptists* in the World can produce.

[*J. Ives* would not hear, but refused to reassume the Argument.]

VV.

W. Penn: J. Ives, T. Plant, R. Taylor, What mean you by this *Evaſive Carriage*? Is this the Entertainment we receive from you after our Condeſcention to your Importunities? *Firſt*, You declined our *Charge*: *Next*, Though you pretend to prove us *No Chriſtians*, you now clamour at us, *to prove our ſelves Chriſtians*; and becauſe we tell you it is not our part at this time, ſince you undertook *to prove us None*, you ſet your Company a Bawling for a *Retreat*: But that you may ſee we will follow you into all your SHIFTS, I will undertake the *Proof* of our being CHRISTIANS, with any of you, upon ſuch *Evidences*, as *Chriſtians* and *Martyrs* have been wont to give; and if they happen to prove *No Evidences in your eſteem*, I will make it appear, that *you not only do conclude us, but* YOUR SELVES, *with the beſt of thoſe you eſteem* Chriſtians, *groſs* IMPOSTORS.

G. Whitehead, Obſerve how far this Debate is gone.

1ſt, The Reſult of *J. Ives*, his proving the *Quakers* no *Chriſtians*, is turned to a putting it on us to prove our ſelves *Chriſtians*, and *W. Penn* a *Miniſter*, which was not the Queſtion.

2d, That we muſt Evidence that *immediate Revelation* is our *Rule*, or elſe we are no *Chriſtians*, but Impoſtors; but what Evidence that muſt be (whereby we may convince theſe prejudiced Oppoſers) he has not told us: However be it obſerved, that if true *Chriſtians* muſt ſhew ſome *Outward Evidence* of their having *immediate Revelation* or *Inſpiration*; it follows, that all,

even *Baptists* and others, who now deny both, or say they ceas'd, are *No Christians.*

3d, Suppose we do not, or are not called to give an *Outward Evidence* or *Demonstration* of our *Christianity*, to the Conviction of all who require it, or impose upon us therein; it follows not, that we are No *Christians*, much less Impostors; for there were some, among whom Christ himself could not do many Miracles, because of their Unbelief; and others that said, *He cast out Devils by Beelzebub.* [All true *Christians* were not Workers of Miracles.] Nor did the Apostles give such *Evidence*, as made all believe and confess they were true Ministers; for they were counted Deceivers, yet true; and so manifest in many Mens Consciences in the sight of God: And though we profess and experience *immediate* and *Divine Revelation*, as the Ground of our Faith and Testimony; yet we do not profess (or look on our selves as obliged) to make all (that require *Signs* of us) believe and confess to us, *as such*, especially, such as are in Enmity and Prejudice against us: However, we have a Proof or Evidence in Mens Consciences, *&c.*

[Here the *Baptists* were earnestly urged by very many Persons to continue the Discourse; *W. P.* calling upon them, *Do not run away, do not run away*; and adding]

W. P. If so to believe as to *have the Witness in a Man's self*, be sufficient to render a Man a *Christian*, as holy Scripture imports; then a Man's being a *Christian*, depends not upon a distinguishing *External Evidence* from what an

an *Impoſtor* may give, but the *Evidence in himſelf*; otherwiſe, becauſe an *Impoſtor* may make as fair a *ſhew*, as a real *Chriſtian* that ha h the *Evidence in himſelf*, it would follow, that *He* is as good a *Chriſtian*, though he hath no *ſuch Witneſs in himſelf*.

If *He be not a* Jew *that is one* Outward, *but HE a true Goſpel* Jew *that is one* Inward; then ſince an *Impoſtor* can imitate the *Former*, and not the *Latter*, it follows, that *A Man may be a true* Jew (that is, *a true* Chriſtian) *who may not exceed an* Impoſtor, *as to* External Evidence, *VVords or Forms*.

If the *Spirit of God witneſſing with the Spirits* of the Ancient *Chriſtians*, that they were Children of God, was a ſufficient Evidence thereof; then ſince no Impoſtor has that Evidence, and that Evidence is not viſible, it follows that a Man may be a *Chriſtian* by ſuch a Teſtimony that doth not always diſtinguiſh him by outward Obſervation, to the Eyes of the World, from an Impoſtor.

If *Fleſh and Blood could not reveal Chriſt*, neither could Fleſh and Blood ſee or reveal that Revelation: But will it therefore follow that Revelation was no Evidence in it ſelf, and that *Peter* was *No Chriſtian*?

[Note Reader, *whilſt* W. Penn *was ſpeaking*, J. Ives, T. Plant, R. Taylor, *&c. went their way; but the Auditory remained, bating it may be, of Two Thouſand People, not One Hundred that went away with them.*]

In ſhort, if *Jer. Ives* intended an Evidence, that is, ſuch as ſhould be convincing to ſome bo-

dy, though this is not abſolutely neceſſary in it ſelf, as in the Caſe of a Man that is *born Dumb*, or one *ſtruck Speechleſs* upon a *ſick-Bed*, &c. yet will it not reach the Terms of *J. Ives* his Queſtion: And if he intend by an Evidence, ſuch as ſhould be convincing to every Body, then I utterly deny it; for by the ſame Reaſon, the greateſt of Miracles, and moſt excellent Argument that the Lord Jeſus Chriſt beſtowed upon the unbelieving *Jews*, would be no Evidence in it ſelf, becauſe not received by them. The Conſequence is the horrid Blaſphemy of the *Phariſees*, That he caſt out Devils by *Beelzebub*, the Prince of Devils. This doth exclude all Martyrs from having a ſufficient Evidence becauſe they could not convince their Peſecutors of the Validity of that Evidence.

I do not doubt the poor Woman that ſaid, *She could not diſpute for Chriſt, but ſhe could burn for him*, had a ſufficient *Evidence*, and better than an Impoſtor, that could have made a better *verbal Defence*. I remember that *J. Bradford*, that honeſt Martyr, gave this Anſwer to the *Arch-Biſhop* of *York*, *We do believe and know the Scriptures, as Chriſt's Sheep; not becauſe the Church ſaith they are the Scriptures; but becauſe they be ſo, being thereof aſſured by the ſame Spirit which ſpake them.* This was all, I read, he gave to the *Biſhop*, as an *Evidence* of his Faith concerning the Scriptures: Did therefore *J. Bradford* believe them no more than an Impoſtor, becauſe an Impoſtor might ſay ſo? Or was there no better *Evidence*

Book of Mart. 3. *Vol.* p. 298.

to

to *Proteſtants* of him, than that he was an Impoſtor?

Alſo B. *Jewel*, one of the learnedſt and moſt ancient *Prelates* of the *Church* of *England*, in his Book againſt *Harding*, p. 532, 534. aſſerts, *That without the ſpecial Help, Prompting and Revelation of God's Holy Spirit, the Scriptures are to the Reader, be he never ſo wiſe or well learned, as the Viſion of a Sealed Book:* So that, 1*ſt*. *Inſpiration* was the Rule of their believing and underſtanding Scripture: 2*dly*, The *Evidence* that they and other *Chriſtians* gave of their *Chriſtianity*, beſides good Words and Works, was, that internal *Evidence* of the Spirit, which *Gaul. Cradock* affirms, *gives to know the Spirit, or Fruits of it, in other Men.* To conclude, if Articles of Faith, according to Scripture, the Inſpiration of the Spirit of Truth, fair Words, and ſober Living, and Sufferings, are no *Evidence*, becauſe imitable, or pretended to by Impoſtors; or that all ſuch are Impoſtors, who cannot Evidence their Right to ſuch things; not only Millions in Happineſs are queſtioned, as to their Sincerity, by *J. I.* but the beſt among thoſe he accounts Chriſtians, now alive, muſt be concluded Impoſtors; and for himſelf, alas, poor Man! He will prove an IMPOSTOR with a witneſs.

J. Crook, It ſeems very unreaſonable, that he that hath Faith, and is a true Believer, ſhould give an *Outward Evidence* of his *Faith to him that hath no true Faith, or elſe he muſt be* No Chriſtian; ſeeing the Scripture ſaith, and it is true, That *there is a white Stone, and a New Name*

written in it, which no Man knows, but he that hath it: And he that hath it in himself, knows it certainly to be the *True Evidence*, when he hears it from another; for it answers, *as Face to Face in a Glass:* And as *Job* saith, *There is an Ear that tryeth VVords, as the Palate tasteth Meat*, &c.

[Much more was spoke by him to Evidence the Truth of this Assertion, to the Peoples great Contentment; but cannot so particularly and exactly be remembred.]

G. VVhitehead, I have been concerned in many Disputes and Controversies about Religion, and with divers sorts of People; but *never met with such unfair Dealing, clamorous VVork and hideous noise in Disputes, from any People, as from these Men*, though we owe them no ill will; the Lord open their, and all your Understandings: I desire that *Seriousness, Sobriety*, and the *Fear of God* may possess all your Hearts, *&c.*

G. Keith, Friends and People, I desire you to take notice, that whereas I said, We had as great Evidences to show that we were *Christians*, as any *Baptists* on Earth: I spoke modestly, I could have said more, and now I do say more; for there are two Outward Evidences of a Christian unto others; one is *Good VVorks*; another is to *Suffer patiently and boldly* for the Principles of the *Christian Religion:* Now the *Baptists* dare not deny but our *Works* are as good as their own: And as for our *Sufferings* in times of Persecution, they commended them far above their own; then they could call us their *WALL of Defence* betwixt them and the Blows of Persecution; and told us, they Prayed for us, as divers

vers here preſent can witneſs. Note, *Reader*, if any object that Saying, *Not the Suffering, but the Cauſe makes the Martyr*; I ſay, the Maxim is true; but they have not yet proved, that our Cauſe is not good; this they did undertake, but have been ſhamefully foyled in their Purſuance of it, as doth appear to ſuch indifferent and impartial Auditors, as were preſent both times; and may appear to all ſuch impartial Men, who read theſe Relations of the whole Matter in Print.

[*J. Crook* added a few words more to the People, and concluded the Meeting with his Prayer.]

George

George Keith's VINDICATION FROM THE FORGERIES and ABUSES OF *T. Hicks*, and *W. Kiffin*,

With the reſt of his Confederate Brethren of the *Barbican-Meeting*, held at *London* the 28th of the 6th Month, 1674.

HAving waited long for an Opportunity to vindicate my Innocency from the Forgeries and Abuſes of *T. Hicks* and *W. Kiffin*, with the reſt of the Confederates of the *Barbican-Meeting*, held at *London* the 28th of the 6th Month, 1674. In which Meeting they publickly abus'd me behind my Back, when I was not preſent to anſwer for my ſelf, nor could be preſent, having gone out of *England* into another Nation ſeveral days before any thing was publiſhed of their *Barbican-Meeting*: And ſeeing I was publickly injur'd both by *T. H.* and them, *as others of my Friends and Brethren were*; I judged it reaſonable to deſire a Publick Meeting with them, that I might have an occaſion as publickly to clear my ſelf, as I was publick-

publickly abuſed; therefore I joyned Iſſue with my Friends G. Whitehead, W. Penn, and S. Criſp, who were alſo publickly abuſed with me, in divers Letters, to deſire them to give us a Publick Meeting for clearing our ſelves of the Forgeries of *T. H.* One Meeting they granted us at *Barbican*, the 9th of the 8th Month; but ſo loath were they to hear us make good our Charge againſt both him and them, that the Meeting of that Day was ſpent, and yet our Proof of the very firſt *Article* of our Charge not taken by them into Conſideration: Another Publick Meeting we appointed our ſelves, which was reaſonable, ſeeing they ſtill deferred to hear us prove our Charge againſt *T. H.* but *T. Hicks* did not come to this Meeting, though he was greatly concerned in it, and had timely notice given him thereof, only ſome other *Baptiſts*, with *Jeremy Ives*, as perſonating *T. H.* did apear; but neither at this Meeting (by reaſon of their moſt unreaſonable evading our Charge) got we over the firſt Article; and ſince that time they ſeemed to yield to another Meeting, wherein my Charge againſt *T. H.* might be heard; but withal, told our Friends and us, that they would not hear any other thing until *T. H.* ſhould be heard in what he could object againſt the *Quakers*, as being *No Chriſtians*: And though I had a great deſire to have a publick Opportunity to clear my Innocency, yet ſeeing I could not have it, but upon that

They were ſo indeed then, and are now the ſame Men, yet by thee oppoſed and baſely expoſed, in favour of T. Hicks, *ſo that thou art* Tho. Hicks *revived.*

that unreaſonable Condition, invented by them only to evade the Purſuance of our Charge againſt *T. H.* I yielded rather to want that Opportunity, eſpecially ſeeing the Meeting they yielded unto, was not a Publick Meeting as the former, but a Private Meeting of ſome *Select Perſons* on each ſide: And indeed, ſuch a *private Meeting* hath but little Service in it to clear one *publickly* from a *publick Abuſe*, which I have found in part by Experience; for having had a *private Meeting* with *T. H.* before divers Witneſſes on each ſide, wherein I had openly proved him to have *groſly abuſed me*, and brought him to that Strait, *that he had nothing to anſwer, but that he referred himſelf to the Hearers*; and ſome of the Hearers openly affirmed, who were neither of the *Baptiſts* nor *Quakers*, that *T. H.* had *abuſed me*: Yet after all this, I find *T. H.* and his *Confederate* Brethren renew the former Abuſe: And having now for a long time waited the Opportunity of a *publick Meeting* with thoſe *Baptiſts*, to clear my ſelf of the Abuſe of *T. H.* and his *Confederates*, and yet cannot obtain it; I find it lying as a Weight upon me, to take an Occaſion of this Nature to clear my ſelf, not ſo much for my ſelf or my own Reputation, I can truly ſay, as for the *Truth*'s ſake, and to remove the Stumbling-block out of the way of the Simple.

That is, the Religion of the People called Quakers, *which he is gone from.*

My firſt Charge againſt *T. H.* is of *Forgery*, in his *Continuation of the Dialogue*, p. 49. where *forgedly* he brings me in ſaying thus, "*This* "*Chriſt*

" *Christ came to seek and save, and all his Mi-*
" *nisters Preach'd People to this, the Lost in Man,*
" *that it might be found, a lost God, a lost Christ;*
" *this was the* Sum *and* Substance *of their Doctrine,* Im. Rev. p. 75, 76. Upon which he thus discanteth (after he hath abused my words both by *adding* and *diminishing*) *Blush O Heavens, and be astonished O Earth! Was ever such a thing as this heard of before, That Jesus Christ came to seek and save a lost God, a lost Christ? Was ever God and Christ in a lost Condition?*

Now Friendly and Impartial Reader, *if thou loveſt to be undeceived,* and be'ſt but willing to ſee the **Abuſe** and **Forgery** of *T. H.* in this particular; do but read the words of my Book, as they ſtand entirely therein, and without any more pains thou wilt ſee the **Deceit** and **Forgery**, *Firſt*, by adding the word THIS, ſaying, This *Chriſt came to ſeek and ſave*; and then by alledging on me, that I ſay, *Jeſus Chriſt came to ſeek and ſave a loſt God, a loſt Chriſt*, which paſſage is **groſs Forgery** and **Abuſe**; for I no where ſay in my Book, *That Jeſus Chriſt came to ſeek and ſave a loſt God, a loſt Chriſt*: it's true, in p. 79. I cite the words of Chriſt, *That Jeſus Chriſt came to ſeek and ſave that which was loſt*; but I do not ſay that *Loſt*, which Chriſt came to ſeek and ſave, was *God*; nor indeed is it deducible from my words by any juſt or reaſonable Conſequence; and God, who ſearcheth my Heart, knoweth, I never intended any

And what art thou doing now thy ſelf againſt that very People and way T. H. *ſo groſly abuſed, and thou then defendedſt* miſerable Man!

any ſuch thing, as that Chriſt came to ſeek and ſave a loſt God. I cited the words of Chriſt, *and I hope there is no Blaſphemy in them*, viz. *Jeſus Chriſt came to ſeek and ſave that which was loſt*; but theſe words I do not apply to God and Chriſt, as if God and Chriſt were that *Loſt* which Chriſt came to ſeek and ſave; and this may appear from my words themſelves, which run by way of Parallel or Compariſon, *viz.* "And "as Jeſus Chriſt came to ſeek and ſave the loſt; "ſo all his *Miniſters* ever Preached People to "this, the Loſt in them, that it might be found, "that they may find a loſt God, a loſt Chriſt, "whom they had loſt, and from whom they "were ſeparated by their Sins; This was "the *Sum* and *Subſtance* of their Doctrine, "to turn them to God, and to his Son Jeſus "Chriſt *near them*: Now in theſe my words I draw a Parallel, wherein two Propoſitions run parallel, in both which the word *Loſt* is; but it is not, nor cannot in both Propoſitions be underſtood of God and Chriſt; but only in the laſt Propoſition by Loſt is underſtood God and Chriſt, whom they had loſt, and from whom they (*viz. Men*) were ſeparated by their Sins: I ſay, in theſe two parallel Propoſitions, by *loſt* cannot be meant one and the ſame thing, no more than in *Rom.* 5. 18. where it is ſaid, *As by the Offence of* one, *Judgment is come* on all *to Condemnation*; *ſo by the Righteouſneſs of* one, *the free Gift is come* upon *all to juſtification of Life*: Here the word *One* in both Propoſitions is uſed; but in the one it ſignifieth the firſt *Adam*, in the other it ſignifieth *Chriſt* the ſecond *Adam*;

ſo

ſo by *Loſt* in the firſt Propoſition, I mean Men, who were loſt, or loſt Sinners, as alſo that pure Formation or Creation in Men, which by Man's Fall came to be vailed and ſlain in him, but not annihilated; and by *Loſt* in the Second Propoſition, I underſtand God and Chriſt, whom Men had loſt, and ſo all the true Miniſters of Chriſt Preached Men to God and Chriſt whom they had loſt, that they might find him, *to wit*, God and Chriſt, who was near them in their own Houſe, that is, in their own Hearts; and ſo the plain and open Senſe of my words is this, *That as Jeſus Chriſt* came to ſeek and ſave the *loſt Souls* of Men, and to raiſe up and recover the Image of God in Men again; ſo *all the true Miniſters of Chriſt* Preached People to God and Chriſt *near them*, whom tho' Men had loſt, yet were near unto them, to ſave them, and to bring them again into the Enjoyment of him, and Fellowſhip with him.

Do thy preſent abetting Miniſters of the Church of England, Presbyterians, Independants, Anabaptiſts *do ſo? Thou knoweſt they do not. What are they then, by thy own aſſertion? O* George, *ſee whence thou art fallen and Repent.*

The ſecond part of *T. H.* his *Forgery* in this particular, is by diminiſhing from my words, and cutting off from a perfect Sentence the *laſt* Part of it, which is explanatory of the firſt, *viz.* from this perfect and intire Sentence— *That they may find a loſt God, a loſt Chriſt, whom they had loſt, and from whom they were ſeparated by their Sins*; which words, [*whom they had loſt, and from whom they were ſeparated by their Sins*] do clear me, that

that I did not mean that God or Chriſt was in a loſt Condition, or that God had loſt himſelf, but that Men by their Sins had loſt God and Chriſt: And indeed, that which gave me occaſion to uſe the word *loſt*, was the Parable of Chriſt concerning the Woman having loſt her piece of Silver in her Houſe, *Luke* 15. 8, 9. *And ſhe lighteth a Candle and ſweepeth the Houſe, and ſeeketh diligently, till ſhe find it, and when ſhe findeth it, ſhe calleth her Friends and maketh merry with them, through joy that the loſt piece of money is found*: And this Houſe (ſay I) where the loſt piece of Money was loſt, and is found, is Man's Heart; it was loſt by *Adam*'s Fall, yet it remained ſtill in the Houſe, and in the Houſe in Man's Heart it's to be found; and the Candle is lighted in this Houſe, and it muſt be ſwept to find it: *By all which Chriſt Jeſus points at this Principle, his Kingdom or Appearance by his Light in Man's Heart*; and the Scope of all theſe Parables is, to turn in Man's Mind to the *Kingdom*, the *Light* of Chriſt *in* the Heart, to find the Treaſure, the Pearl, the loſt piece of Money *there*, to find it where it was loſt, and is hid; for *there* it is to be enjoyed and poſſeſſed; *no Man poſſeſſes more of God or Chriſt but what is revealed in himſelf*: See my Book, *Im. Rev.* p. 75. Now of this two fold, *Abuſe* and *Forgery*, I charge

Brave Doctrine George, *what ſays the* B. *of* H. *the* D. M. *thy* Scotch Presbyters, Conforming *Miniſters, to this? What ſays thy* Baptiſt *Auditors to this? This it ſelf muſt go at laſt, or thou wilt never do thy buſineſs, but they'l leave thee, as thou haſt left us.*

charge not only *T. H.* but *W. K.* and his **Confederate Brethren** *of the Barbican-Meeting*, who in their Book, called, *The Quakers Appeal Anſwered*, fall into the ſame Error with *T. H.* both *adding* and *diminiſhing*: *Firſt* adding, as where they ſay, This *Chriſt came to ſeek and ſave, and all his Miniſters preached People to this, the Loſt in Man, a* Loſt God, *a Loſt Chriſt*; where they make the Word *This*, relate to God and Chriſt; this is an abſolute *Forgery*; for *neither* in p. 75. nor p. 76. do I uſe the Word, *This* Chriſt came to ſeek and ſave, far leſs do I apply it to God. And *Secondly*, *Diminiſhing*, a loſt God, a loſt Chriſt, leaving out the laſt Part of the Sentence [*whom they had loſt, and from whom they were ſeparate by their Sins.*]

Which were Independents, *and both ſorts of* Baptiſts.

In a Meeting with *T. H.* before many Witneſſes I accuſed him of this *Forgery*, telling him, that if he would take this Liberty to add to, and diminiſh from a Man's Words, he *might as well alledge* from the Scripture, that it ſaith, **There is not a God**, by leaving out the Words, *The Fool hath ſaid in his Heart:* But to this *T. H.* anſwered three Things in that *Private Meeting* I had with him, which he there ſetteth down in the Book called, *The Quakers Appeal anſwered*; to all which three I did particularly anſwer, whereof he ſaith nothing, and in that hath dealt unfairly and cowardly: But ſeeing he telleth them over again, I ſhall now take them into Conſideration: *Firſt*, Saith *T. H. It's true, thoſe Words were added*, viz. Whom they had loſt; *yet they were no otherwiſe ſerviceable*

to him, then as a Blind to deceive his unwary Reader; for first, by Lost in his whole Discourse in that Book cited, is intended of God and Christ, which he there calls, the Principle, Kingdom or Appearance of Christ by his Light in Man's Heart. To this I answer, if I had used these Words but as a Blind to *deceive the unwary Reader*, as he alledgeth, that is no Excuse for him to leave them out; he ought to have set down the perfect Sentence, and if there had been any Deceit in it, to have shewn it; but it is manifest that these Words were wilfully and deliberately clipt off by him, because they do so apparently cross his naughty Design of abusing me: But next I say, it's but a sorry and unreasonable Allegance, that I use these Words only as a *Blind to deceive the unwary Reader*; his Reasons are too void and empty of Reason to prove any such Thing, as *first*, that by Lost *in his whole Discourse in that Book cited, is intended of God and Christ.* I answer, This is utterly false, and a most gross Untruth; for in *several Places* in my Book I speak expressly of *lost Man*, and the Soul of Man as lost and saved; for Proof of which, see these following Quotations out of my Book of *Immediate Revelation*, as p. 39. within two Lines of the End *I say*, 'The 'Gospel is the preaching the 'glad Tidings of *Salvation* 'unto poor *lost Man* by Jesus Christ himself *im-* 'mediately *in his Heart:* Mark here two Things; *First*, That I expressly speak of lost Man; *Secondly,*

And art thou turn'd T. Hicks to thy Brethren? Oh uncertain Man.

Thou ventured'st far; art thou of this mind still?

condly, That the *Goſpel* is the *preaching the* Glad-Tidings of *Salvation* unto poor *loſt Man*; whereas according to *T. H.* his *Forgery*, it had been, the preaching the glad Tidings of Salvation unto loſt *God*, which is Blaſphemous. Again, ſee p. 13. line 35. where *I ſay*, 'So that 'as the Lord remembreth Mercy unto *loſt Man* 'in the midſt of Wrath, *&c.* Mark again, here I ſpeak of *loſt Man*. Again, in this ſame p. 13. line 5, 6, 7, 8. I ſpeak expreſly of the Salvation of the Soul, and of its Delivery from the Bondage of Corruption, line 13. Again in this ſame p. 13. about the middle of the Page I ſay, 'Whereas the Mercy goeth forth in the 'Judgment towards *Man* in the fallen State to 'recover and convert him: Mark, I do not ſay, according to *T. H.* his *baſe* **Forgery**, whereas the Mercy goeth forth in the Judgement towards God in a loſt Condition, to recover and convert God; but towards *Man* in the fallen State to recover and convert him: Alſo I do very plainly and expreſly diſtinguiſh betwixt the Soul or Mind of Man, and the Seed of God in the Soul: See p. 8. line 9, 10, 11, 12. and p. 23. line 28, 29, 30, *&c.* I need not cite more Places, theſe being ſufficient to ſhow *T. H.* his baſe *Forgery*. *Secondly*, Saith, *T. H. The Senſe I put upon the Word* Loſt, *is no other then what W. P. allows*, 'Loſt, *ſaith he*, as taken by *T. H.* is meant of 'Man's *loſt* Condition, and as there uſed by *G.* '*K.* is underſtood of *God* and *Chriſt*, whom 'Man had *loſt*, *Reaſ. ag. Rail.* p. 61. To this I

Thou canſt call things ſometimes by their right Names, I ſee.

answer, This Cover of *T. H.* is as narrow and weak as the former; for *W. P. saith true*, that by *Lost* I understand *God* and *Christ* whom Man had *lost*, when I say, that they may find a *lost God* a *lost Christ*, &c. But when I say, Christ came to seek and save that which was *lost*; by *Lost* in this Proposition, neither I, nor *W. P.* say, that by *Lost*, which Christ *came* to seek and save, is meant God; so that by the Word *Lost* in my Book, I do not mean only *God* and *Christ*, nor *always*, but *sometimes* Man, and *sometimes* that *pure Creation* or *Formation* of Holiness and Righteousness which God placed in Man in the Beginning, and *sometimes* God, whom Men had lost; and so *impudently wicked* is *T. H.* that he blames me for an Expression, and yet useth the same Expression, and commendeth it as safely spoken, *viz. If you had said, that Jesus Christ came to seek and save Sinners who were in a lost Condition, and to stir them up to seek after God whom they had lost, you had spoken safely:* And in very deed, I speak all this upon the Matter, as is clear from the aforesaid Quotations: But I desire the Reader to take notice, that the whole Stress of *T. H. his* Allegation against me is, that by *lost* in all my Book, I intend only *God* and *Christ*, as appeareth not only from what he saith in the *Quakers Appeal answered*, but

W. P. is mightily beholding to thee, and so thou hast been to him too, *as coursely as thou hast used him since.*

More plain dealing with T. Hicks.

And could not his harms warn thee; thou seest how ill it was to pervert, how comest thou to lick up *T. H's* Vomit to spew it out upon thy Brethren?

but what he ſaith in his *third Dialogue*, p. 35. *Its true* (ſaith *T. H.*) George Keith *ſpeaks of People finding a loſt God, whom they had loſt; but ſtill if* Loſt *be meant only God and Chriſt, how can Chriſt be ſaid to ſeek and ſave a* loſt God? Here *T. H.* ſuppoſeth a groſs Untruth, which is a *Forgery*, to wit, *That by* Loſt *I mean only God and Chriſt*; I have ſhown the contrary above by plain Citations out of my Book.

The third Reaſon of *T. H.* for his Allegation is, *That the Senſe in which he repreſented me, was according to the Opinions of others of my Friends.* To this I anſwer (as I formerly did) that now ſince he could not prove his *Forged* Senſe from my own Words, and he goeth about to prove it from the Words of other Men, is not fair, nor anſwerable to his Undertaking, which was to prove that *G. K.* ſaid ſo: And how doth he ſeek to prove this? *Becauſe* W. P. *or* J. N. *ſaid ſo:* But by this *beggarly Evaſion* he may run round in a Circle continually, and do nothing, but manifeſt his own *Impudence*; for how will he prove, that *W. P. J. N.* or any real *Quaker* ſaid ſo? He may as well ſay, *Becauſe* G. K. *ſaid ſo:* But I *challenge* him to produce the words of *any of my Friends* that ever ſaid, *That God and Chriſt was in a loſt Condition, and that Chriſt came to ſeek and ſave a loſt God.*

A Champion; who would think thou ſhouldſt turn a Judas *and* Runnegado *to thy Friends?*

There remaineth another Citation out of my Book of *Immediate Revelation*, made uſe of by *T. H.* not in his *Dialogues*, but in *The Quakers*

Appeal Answered: But surely he could not have fain upon a Place in all my Book that doth more manifestly clear me, and demonstrate *T. H.* to be a *vile* **Forger**, in alledging on me, that I say, *Christ came to seek and save a Lost God, a Lost Christ:* For none of all these words cited by him, speak any thing of Christ, his seeking and saving a Lost God; but, *That God sent his Son into the World to seek and save the Work of his own Hands*, **that of the pure Creation in Man**, *which though shut up in Death, yet it remained, and perished not, as to its being.* Now I challenge *T. H.* to show me where I, *or any of my Friends*, say, *That the Work of God's own Hands is God*, or *that the pure Creation in Man is God.* It is true, according to the Scripture expres's Terms and way of speaking, we say, *The Seed is Christ, and that Christ doth suffer, and is crucified in some; and that he is formed, or hath a spiritual Formation in his Saints, by which he lives and indwelleth in them; and this spiritual Formation of him is called Christ by way of* Synecdoche, *as being a Member of him; or by way of* Metonymy, *as being that Immediate Principle, in which he dwelleth, and through which he revealeth himself unto his Saints; who is the Eternal, the Infinite and Uncreated Word and Light, who is God over all, blessed for ever.* But that ever I, *or any have said*, that *this Formation is*

An odd Expression, as thou hast many, that were never approved by us, as more exceptionable than any of poor Mechanick Writers; and which by not being read by us, but slid over from Scotland *into* Holland *were closely, and hastily Printed.*

That is, any of the Quakers *have said so.*

is God himſelf, or *Chriſt as he is God*, I put *T. H.* to ſhow it, and if he cannot, he is a *Forger*. And when we ſay, *Chriſt is crucified or ſlain in Wicked Men*, let *T. H.* ſhow where we ſay, that *Chriſt, as in himſelf, or as he is God, is or can be crucified or ſlain in any Man or Men:* This I am ſure he cannot produce from any Words of mine; *nor do I think he can from any words of any Man upon Earth, called a* Quaker; yea, *T. Hicks* clears me ſufficiently of this Charge, by citing my Words, where I ſay (*Immed. Revelat.* pag. 77.) *That Chriſt, as he is and lives in himſelf, being an Eternal Incorruptible Life, he cannot be crucified, but in his Appearance he may be.* This cleareth me, that I hold it to be true, that Chriſt as God cannot be crucified or ſlain in Men; and yet the Scripture ſpeaketh in divers places of his being crucified in them, as *Rev.* 9. *Gal.* 3. 1. *Heb.* 6. 6. which therefore muſt be underſtood in reſpect of his Appearance or Manifeſtation in Men, and not as God, or as in himſelf; for to affirm, that *Chriſt as he is God, can be crucified or dye*, I hold it one of the greateſt of Blaſphemies.

A Defence for us againſt G. Keith, *and the whole World in other Caſes: For as* T. H. *did not diſtinguiſh between Chriſt and his Manifeſtation, and inferr'd upon us becauſe the Manifeſtation could be clouded or extinguiſhed, therefore Chriſt in himſelf might; and then ſay, we ſay, juſt ſo we are tax'd with denying the Viſible, becauſe we preſs the Inviſible Appearance of Chriſt, and becauſe we Allegorize Scriptures that have a literal Senſe in them, ſo that they are true both ways; therefore we deny the literal Senſe, which is falſe.*

Thus, Reader, having cleared my ſelf of the

Forgeries of *T. H.* as to this Particular, I refer it to that which is noble, ingenuous and impartial in thy Conſcience, to judge whether T. H's *Bluſh O Heavens, and be Aſtoniſhed O Earth,* be be not applicable to himſelf for his *ſo groſly and impudently Abuſing both me and the World, by his ſo baſe and impudent* **Forgery**.

What muſt we call this, George, *ſince I hear thou ſeiſt up now for mighty ſoft Words to Adverſaries, but I believe thee to have been as good a Man with theſe, as thy* ſmooth *Words to the* World, *and* rougher *to thy* Old Friends.

One thing more I ſhall take notice of here, and that is *T. H*'s alledging, *That* G. K. *affirmed to him* (*in the hearing of many credible Witneſſes*) *That the Book intituled,* Imm. Revelat. *was written* **by the Immediate Inſpiration** *of the Spirit of God.* But to what purpoſe *T. H.* produceth this here (*granting that I had ſaid theſe Words*) is evident, to wit, *That he may caſt an* Odium *upon me,* it being a great Crime in his Eſteem, for any Man in theſe days to pretend to the **Immediate Inſpiration** *of the Spirit of God.* But *T. H.* may in this be diſappointed, as in other his *baſe Deſigns:* However, he doth clear himſelf (to give him his due) ſufficiently, as to this Matter, to wit, That he is not guilty of the leaſt Pretence to the *Inſpiration* (or Inbreathing) of the Spirit of God, which *Inſpiration*

Well George, *but in good earneſt thou haſt ſaid ſo, and doſt as good as ſay ſo now, in what follows. How will thy* Turners Hall *Congregation of the* 11th *of the* 4th *Month called* June, *reliſh this Doctrine, muſt the beſt Book thou ever writſt, be expung'd the Catalogue?*

ration of the Almighty giveth Underſtanding, as the Scripture ſaith expreſly; and he who ſpeaks or writes of the things of God without *Inſpiration*, he doth it without a true and right Underſtanding, as is manifeſt in the *Scribling of this* **Forger** *T. H.* And ſurely he that writeth **Lyes, Perverſions, Forgeries** and **Slanders** againſt any Man or Men, it is eaſie to determine *what Spirit* hath inſpired him ſo to do, even the *Spirit* of *him who was a* **Lyar** *and* **Murderer** *from the beginning. And as to the* **Inſpiration** *of the bleſſed Spirit of God, it is that by which my Soul was firſt made alive unto God, and by which it is preſerved alive unto this Day, to ſerve him, and give Honour and Glory to his Name: And by the ſame did I receive a true Underſtanding from God of what I did write in that Book, and had his Direction therein*, in ſome meaſure; which *Inſpiration of the*

George *thou art warm, but I accuſe thee not, for I think he deſerved that at leaſt, and thou a great deal more, though not my part at this time to give it thee.*

Now George *thou toucheſt upon the true ſtring. O hadſt thou kept here, thou hadſt been an Happy Man. This I truly believe, madeſt thee at firſt a* Quaker, *and then how beautiful was the way we walked in, and* their very Feet *that brought Glad-Tydings to thy Soul. How humble, low and little waſt thou in* thine own Eyes? *How honouring and preferring of* poor illiterate *Men? How debaſing and undervaluing of thy* Accademical *Education? Then the* Tongues *and* Philoſophy *were not worthy to untie the Shooes Latchets of the Living (though homely) Preachers among the Poor miſunderſtood, and therefore miſrepreſented* Quakers. *But wo is me! thou art fallen, thou art degenerated; vain Wiſdom, Pride and Paſſion have beguiled and bewildred thee; and now thou art become a Cage for every unclean Bird; thou canſt receive any Foque and Feſt, and be merry with any, confederate with any, againſt*

againſt thy old and once honoured and much valued Friends, and that Fellowſhip which ſtands in that Life which made thy Soul alive to God. *O that thou mayſt return and find ſpace to repent; for at this Door thou muſt come in again, or never ſee the Face of God with Joy.*

Spirit I do not appropriate to my ſelf; *for I know that it is given in the ſeveral Meaſures of it, according to the good Pleaſure of God, to every true* **Chriſtian**; *and every true* **Miniſter of Chriſt** *hath it to lead him and direct him what to Say, Preach and Write, for the Service of others*; and they who have it not, and believe not ſuch a thing, but deny it, and are Enemies to it, I teſtifie for God, *they are neither true* **Miniſters of Chriſt**, *nor true* **Chriſtians**: I remember a good ſaying of *Bernard*, concerning the Neceſſity of *Inſpiration unto Prayer*; Tepida eſt omnis oratio, quam non pervenit inſpiratio, *i. e. All Prayer is Lukewarm, which doth not proceed from Inſpiration.* And ſaid *Auguſtine*, Tractat. Ep. *John* 3. *There is an* **inward** *Maſter, who teacheth*; **Chriſt** *teacheth*; *his* **Inſpiration** *teacheth*; **where his Inſpiration and his Unction is not, the Words outwardly make a Noiſe in vain.** Many other Places could I cite, both out of Scripture and Antiquity, concerning the **Neceſſity** of the *Inſpiration of God* to be with his People in all Ages. But when we ſpeak of the *Inſpirations of God*, that are given to us of God in our waiting upon him, and by which we are *directed* and *helped what to Speak, or Pray, or Write*, we do not hereby **Equal** our Selves, our Writings or Labours unto the Apoſtles, and their Labours and Writings: But a Meaſure of the ſame Spirit we have

have received, which they had, which Spirit is one, and it is not idle, or without Operation in them who receive it; and its Operation is, to breathe (or inſpire) Life, Light, Power, Vertue, Holineſs and Righteouſneſs, Wiſdom and Knowledge in them who attend unto the ſame.

Thus having cleared my ſelf of the weightieſt Abuſe of *T. H.* I proceed to give the *Reader* a ſmall Hint at other two or three Particulars, which are alſo very abuſive and groſs: One is that becauſe I ſay in my Book of *Immed. Revel.* pag. 4. 'That there is a Neceſſity for theſe 'under the New Covenant-Diſpenſation to have 'things revealed unto them from the Lord '(that are not Eſſentials of the *Chriſtian* Reli-'gion, but things relating to our Converſati-'on in the World, ſee pag 3.) 'Which are 'not to be found in Scripture particularly, not 'ſo much as by Conſequence: *T. H.* brings in theſe Words as a Proof, *That according to the* Quakers *Principle they may excuſe the Payment of a Juſt Debt, under Pretence it is not revealed unto them.* Contin. Dial. pag. 69. But ſurely had not **Impudence** *come to a wonderful Exceſs in T. H.* he could never have committed ſuch a groſs Abuſe on my Words, which are ſo far from giving the leaſt ſeeming Colour for a Ground to build his **Forgery** on, that in the ſame place I expreſly ſay, pag. 4. 'That the 'Spirit of the Lord never can nor doth com-'mand us to do things which are intrinſically, 'or in their own Nature Evil, or contrary to 'the Scripture: But refuſing to pay a juſt Debt

is

is contrary to the Scripture; As alſo, it is particularly found in the Scripture, that we owe nothing to any Man but Love; therefore we ſhould pay our Debts: This Conſequence is clear, and therefore none but ſuch a *wretch'd* **Forger** as *T. H.* could have caſt ſuch a groundleſs Calumny on my innocent Words. And like unto this is that other mentioned by *T. H.* of a *Woman's caſting off her relation unto her Husband, as warranted by our Principle, and my words before-cited*, Contin. Dialog. p. 62. But that no ſuch thing is to be done, is particularly to be found in Scripture, and therefore *T. H.* is an *abuſive* **Forger** *and* **Perverter**. Another Abuſe of *T. H.* againſt me is, that he doth quote me as a Proof, *That the Seed of God only in Man is taught, and nothing elſe*, Contin. Dialog. pag. 66. Alſo, *That God preacheth to himſelf, and is obeyed only by himſelf*, Contin. Dialog. pag. 84. His alledged Proof is, that I ſay, 'The Great 'Work of the Miniſtry is, to point the Hearers 'to this (that is, the *Seed*) in them. Now let any of the weakeſt Capacity judge, if there be any thing in theſe words, giving the leaſt Colour of Proof, that either the Seed only in Man is taught, or that God preacheth to himſelf: Surely, a *Bluſh O Heavens, and be aſtoniſhed O Earth*, may very deſervedly be given at the *Wickedneſs* of *T. H.* for *his ſo groſs* **Perverſion**: Who *but one of the moſt wretched Impudence* would draw ſuch a Concluſion? *The Work of the Miniſters was, to point and direct the Hearers to the* Seed *in them, and to* Chriſt *in them, and* God *in them*; *Therefore only* the Seed in them, and only God

and

and Christ in them *is Taught*? whereas the plain contrary doth follow, *viz.* That *God* and *Christ* in that pure and divine Seed in Men is the *Teacher*, and not the Taught; *and this is the very Aim and Design of my Book, that* **God and Christ is the Immediate Teacher of his People in their Hearts.** Another of his Abuses is, That because I say, 'Jesus *Christ* is both the 'Seeds-*man*, the *Seed*, and al-'so the Precious Fruit; he alledgeth on me, that I say, *The Work of Sanctification in us, is Christ himself*, Contin. Dialog. pag. 57. Now when I say, Christ Jesus is the Fruit, I speak according to plain Scripture, which speaketh of *Christ formed in the Saints*; so Christ formed in the Saints is the precious *Fruit* or *Product*, which he himself, as he is that Eternal and Divine Word, bringeth forth in them: But the Work of *Sanctification*, is the *Effect* of Christ thus formed, and not *Christ* himself, unless we speak *metonymically*, as when the Cause is sometimes called by the Name of the Effect; as, when *Paul* said, *That he*, to wit, Christ, *is made unto us Wisdom, Righteousness, Sanctification*, &c.

That must be a good Book in my Judgment, but what sayst thou now upon thy new Topicks? What will other Sincere Christians *say? Thy new Associates and Abettors? Will this pass with them for Current Coyn or not? If this will not pass muster with thee, thou art depraved; and if it will, thou wilt not pass with them, or they must turn* Quakers *too.*

Thus, *Reader*, having briefly cleared my self of *T. H.* his *Forgeries* and *Abuses*, unjustly put upon me, I shall conclude with giving thee a small Hint, to let thee see, that notwithstanding *T. H's*

T. H's Pretence ſo much to *Logick*, how weak he is therein, and that is, his Illogical and Unreaſonable Concluſion, that becauſe *G. F.* ſaith [A Man by the Spirit may diſcern where the Seed is in Death, and where it is not in Death; and where the Soul is living, and where it is in Death] From this *Thomas Hicks* infers, *That, according to* G. F. *there is no Diſtinction betwixt the Seed and the Soul, but the Seed is the Soul: Obſerve,* ſaith *T. H. he ſpeaks the ſame of the Seed, he doth of the Soul.* Now let us prove this ſort of *T. H*'s *Logick*, and by the very ſame way of Reaſoning we may prove *Thomas Hicks* to be an *Aſs* or a *Horſe*: as thus, *An Aſs or a Horſe is a Living Creature, but Mortal,* and T. H. is a Living Creature, but Mortal; an Aſs hath a Head, a Noſe, Face and Ears, and ſo hath T. Hicks; an Aſs can Eat, Drink, Sleep, and ſo can T. Hicks; here I ſpeak the ſame of an *Aſs* that I do of *T. H.* and ſo I may do of an *Horſe*, a Toad, a Viper, a Dog, a Rat; the Concluſion therefore is, according to *T. H*'s *Logick*, that *T. Hicks* is an Aſs, a Horſe, &c. But true *Logick*, and indeed true Underſtanding as we are Men, teacheth us, That it is not the Agreement of ſome, but of all eſſential or neceſſary Attributes, that make Two to be one and the ſame Thing. Now though ſome things may be ſaid in common, both of the *Soul* and the *Seed*; yet other things cannot: As, the *Soul* is *Corruptible*, can and doth Sin; but the *Seed of God* is *Incorruptible*, ſinneth not, nor can Sin; therefore the one is not the other. But that the *Seed* is burthened, or *laden as a Cart with Sheaves*,

Sheaves, by the Sinner, will not prove, *That the Seed can Sin*; for *Chriſt Jeſus bore our Sins*, and they were a Load and Burthen upon him, who yet ſinned not, nor ever could Sin.

Another Inſtance I ſhall give of his Weakneſs and Shallowneſs in another of his Reaſonings againſt *G. F.* as where he thus reaſoneth *pag.* 21. Dial. 3. *But if every ſpiritual Subſtance be Infinite in it ſelf* (*as* Fox *concludeth*) *then either there are no Angels, or Angels are no ſpiritual Subſtances*; *or if they be ſpiritual Subſtances, they are no Creatures, but Infinite in themſelves*; *and conſequently, as many Angels as there are, ſo many Gods there muſt be.*

But note, *Reader*, G. F. ſpoke but of a *ſpiritual Subſtance* in the *ſingular Number*; Now if *G. F.* or any other ſhould affirm, that *nothing is purely a Spirit* or *ſpiritual Subſtance*, properly, and ſtrictly ſo conſider'd, ſimple, and without all Compoſition of Body, but *God only*, what hath *T. Hicks* to ſay againſt it? why, then it will follow, that an Angel is not a ſpiritual Subſtance. Well! But how will he prove, that *an Angel is a ſpiritual Subſtance* (I ſay, ſtrictly and properly conſider'd) that is to ſay, *That an* Angel *hath no ſort of Body or Corporeity*; *but is altogether* Spirit, *without all ſort of Body, however ſubtil or ſpiritual*?

Though this be Philoſophically true, and G. F. *ſo far defended*; *yet* G. F's *meaning was by Infinite, that which is oppoſite to Finite, or what ends. So that he intended by Infinite, in that Place no more than Eternal, which may be ſaid of Angels and Souls of Men, for they live for ever.*

Sure-

Surely, many Learned and Pious Men, both Ancient and Modern, hold that *Angels and Souls of Men have ſome ſubtil or* **ſpiritual Body**; *and ſo are not altogether ſimple, uncompounded Beings, but conſiſting of Spirit and Body.* But theſe Contemplations (I confeſs) are too high for *T. Hicks*'s weak and ſhallow Brain.

George Keith.

THE END.